

Christian Secretary.

PRINTED AND PUBLISHED BY BURR & SMITH.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

TERMS—\$2 PER ANNUM—PAYABLE IN ADVANCE.

VOL. XXII.]

HARTFORD, FRIDAY MORNING, FEBRUARY 9, 1844.

[NEW SERIES.—VOL. VI. NO. 48.

The Christian Secretary

IS PUBLISHED EVERY FRIDAY MORNING, AT
THE OFFICE, CORNER MAIN AND
ASYLUM STREETS, 3D STORY.

TERMS.

Subscribers in the city, furnished by the Carrier, at Two Dollars per annum.

Papers sent by mail at \$2.00, payable in advance, with a discount of twelve and a half per cent. to Agents becoming responsible for six or more copies.

Advertisements will be inserted on the usual terms of advertising in this city.

All communications on subjects connected with the paper, should be addressed to BURR & SMITH, post paid.

REMITTANCES BY MAIL.—A Postmaster may enclose the money in a letter to the publisher of a newspaper, to pay the subscription of a third person, and frank the letter, if written by himself; but if the letter be written by any other person, the Postmaster cannot frank it.—POSTMASTER GENERAL.

For the Christian Secretary.

The Oxford Tractarian School.

BRETHREN BURR & SMITH,

It strikes my mind with uncommon force, that you cannot better serve the cause of truth, than by publishing in numbers of a suitable length in the columns of the Christian Secretary the following expose of the arrogant pretensions of the "High Church," from the pen of that Prince among English writers, T. M. Macaulay.—

This article appeared first in the "Edinburgh Review," and then in the "Electric Review and Museum," for July, but in neither of these forms of publication does it gain access to the mass of community, every member of which is deeply interested in obtaining a correct understanding of the matters about which it treats. Indeed, the motto at the head of your paper seems to indicate your duty in this matter. That there is an attempt simultaneous by the "Mother of Harlots," and her daughter or daughters to again bring the world into subjection to the "Man of Sin," is so plainly visible that we must wilfully close our eyes to the signs of the times not to see it.

The sentiment of that venerated father in Israel, Dr. John Gill, of London, as published and defended by him in the last century, that infant baptism is the part and pillar of popery, is now seen to be true.

What is the claim of the high Episcopal Church at this moment, in this asylum of the persecuted puritans? why, the very same dogma that apostate Rome has always held, viz: "That spiritual life is conveyed to the soul by baptism at the hands of the regularly authorized priesthood in an unbroken line of succession from the Apostles, and that taking the eucharist from the hands of this priesthood perpetuates this spiritual life. And that those who have not this Episcopal ordination, are not the authorized ministers of Christ. That salvation is secured only to those who thus submit to receive the ordinances at the hands of this arrogant priesthood. Who does not see in all this bold assumption, an effort of the "Mother of Harlots" sitting upon the scarlet colored Beast, full of the names of blasphemy," to once more bring the world to her feet? Only let her gain such an ascendancy over the public mind, as to cause them to believe her dogmas, and who does not see that for the sake of pardon and eternal life which are claimed to be alone at her disposal through baptism, her subjugation of the world is achieved?

The history of the past tells us this has been done; and why may it not be done again? Is it not time for every Christian, and every philanthropist to awake to this subject, before our liberties are gone past redemption? Is it not time that we gird on our armour for this great moral battle, which is to be fought over again? Even here, in this "land shadowed with wings" whither "the woman has fled from the face of the dragon" has the monster come with his flood to swallow her up.

Baptists, who ever have opposed the main pillar of Romanism, "infant baptism," will, in case of success, be, as they ever have been, the first to feel the weight of her wrath. If proof were asked for, look at the condition of our dear brethren at this moment in Denmark, and Hamburg, suffering the loss of all things,—as fines, confiscation and imprisonment in a loathsome dungeon, because they conscientiously refuse to bring their children to be baptized into the National Church, and maintain the scriptural ordinance of baptism to professed believers only.

It is admitted, that there are many of God's own people who are, through ignorance or prejudice, zealous for "infant baptism." But where they come to see, (as they must see in the sequel of the contest now begun) the place it occupies as the foundation stone of Romanism, they will repudiate, and cast it from them. But to the essay. Let Macaulay speak.

To diffuse their views they commenced that remarkable series of publications well known by the name of the "Oxford Tracts;" at an early stage of which appeared Mr. Newman's *Via Media*, or middle road to heaven, between Romanism and Protestantism. This *Via Media* appeared to many nothing more or less than the "old Roman road" uncovered and made passable. What was thus early suspected was in due time made manifest. No matter how comparatively

angle are no longer equal to two right angles, and where a crime of unusual turpitude may inspire absolute envy. We are far from saying that the gentlemen above mentioned are qualified to be inhabitants of such a world; but we repeat that we have just as little dispute with them as if they were. With men who can be guilty of so grotesque a *petitio principii* as to suppose that to those who question the arrogant and exclusive claims of the Episcopal Clergy, and who "ask by what authority they speak," it can be any answer to cite the words, "He that despiseth you despiseth me," and "whosoever sins ye remit they are remitted,"—with men who think that no "serious" person can treat lightly their doctrine of Apostolical succession, and that if there be, it is to some purpose to quote the text, "Esau, a profane person, who for one morsel of meat sold his birthright,"—with men who can so wrest the meaning of common terms as to represent the change effected in the eucharistic elements by the words of consecration, to be as much a miracle as that performed at the marriage feast at Cana, with men who are so enamored of the veriest dreams and whimsies of the Fathers, as to bespeak all reverence for that fancy of Justin and others, that the "ass and the colt" for which Christ sent his disciples, are to be interpreted severally of the "Jewish and Gentile believers," and also to attach much weight to that of Origen, who rather expounds them of the "old and the new Testaments,"—with men who can treat with gravity the various patristic expositions of the "five barley loaves," which some suppose to indicate the "five senses," and others the "five books of Moses,"—with men who can lay down the general principle, that we are to "maintain before we have proved," "that we must believe in order to judge," "that this seeming paradox is the secret of happiness," and that never to have been troubled with a doubt about the truth of what has been taught us, is the happiest state of mind,"—these writers at the same time declaring that the immense majority of mankind are brought up in this same quiet reception of the most fatal delusions—with men who can believe that the true doctrine of Christian baptism will prove a preservative against forming either a Neptunian or Vulcanian theory of geology; and that the vertebral "column and its lateral processes" were designed to afford a type and adumbration of the cross—with men who think the words *touto poieite eis teen heneanemneis* are the most natural words for our Lord to have used, if he meant to say "Sacrifice this in remembrance of me" with men who can believe that St. Anthony's nonsensical conflicts with devils may not unworthily be compared with the temptations of our Lord in the wilderness, and that the grotesque portents with which his "life" abounds may be attributed to diabolical agency—with men who can write or defend such a Tract as Number Ninety, and at once swear to the Articles and explain them away—with men who think that there is no reason to believe that "the private student of Scripture would ordinarily gain a knowledge of the Gospel from it;" and who "confess a satisfaction in the infliction of penalties for the expression of new doctrines or a change of communion"—with men who can affirm and believe such things, and many others equally strange, we repeat we can have personally as little controversy as with those inhabitants of Saturn, who, according to Voltaire's lively little tale, have seventy two senses, and have discovered in matter no less than three hundred essential properties. The powers of speculation of these gentlemen are either so much above our own, or so much below them—their notions of right and wrong so transcendently ridiculous, or so transcendently sublime—that there can be nothing in common between us. Thousands, we know, are ready to resolve the mystery of their conduct by saying, "Such these men are either great knaves or great fools;" but in the exercise of that charity which hopeth all things, we will not assume the former; and in the exercise of that charity which believeth all things, we will not assume the latter. We regard them simply as an unexplained phenomenon; we stare at them as at a new comet, devoutly hoping at the same time that they may be found to move in a highly hyperbolical trajectory, and that, having swept across our system, they will vanish and return no more.

If the Oxford tract writers had strictly adhered to what appeared to be their original intention, as stated in the *Via Media*, it would have been difficult, at all events, for a clerical antagonist to know how to deal with them; as they, for similar reasons, would have found it equally difficult to know how to deal with him. While the Oxford party maintain that the spirit of the Church resides rather in the Liturgy and Rubric than in the Articles, their opponents plead that the spirit of the Church resides rather in the Articles that in the Liturgy and Rubric; and these last, if change must come, would fain have the latter brought into harmony with the former, rather than the former misinterpreted into agreement with the latter. Which of these two parties is more near the truth in its notions, we shall not particularly inquire. Never having ourselves sworn and subscribed an *ex animo* to "all and every thing" contained in the "Articles, Book of Common Prayer, Rubric, and Canons," we feel at perfect liberty to admire and revere whatsoever we deem excellent in the constitution, doctrines, or ritual of the Church of England, without pledging ourselves to admire or revere all. Considering the circumstances under which the church was founded, the nation's recent escape from the grossest Popery—the prejudices which required conciliation—the different, and in some respects contradictory, interests that were to be adjusted—the explicit admissions of the most eminent Reformers, that they could not do all they wished, and that they were compelled to content themselves with doing what they could—we cannot wonder that some portions of the Articles and Formularies of the Church should be hard to be reconciled. As little can we wonder that those who have sworn an *ex animo* assent to "all and every thing in them," should, after so miscellaneous a feast, feel now and then a little dyspeptic. They may well be pardoned if they make some desperate efforts to show that they are not inconsistent; and even applauded, if they take the more rational course of recommending that any expressions which trouble conscience should be rectified and adjusted. Meantime, as it is impossible that inconsistency should itself be consistent, it is no matter of surprise that these two parties should feel it more easy to refute

moderate the first pretensions of these writers; it was soon seen that their system of doctrine and ritual was fast assuming a form not essentially different from that of undisguised Romanism.—Flushed with success, and forgetting all caution, they rapidly developed, partly in the *Tracts* and partly in separate works, principles at which the Protestant world stood aghast. In a word, the system closely resembled that of Rome: it was, as geometers say, a similar figure, only with

each other's opinions than to establish their own. One appeals to the Liturgy—the other to the Articles—each can prove the other partly wrong, but neither can prove itself wholly right. In a word, it is a war of reprisals; each takes out its "letter of marque," and proceeds to burn and pillage on its adversary's coast; and returning in anticipated triumph—finds equal desolation on its own.

Meantime, one thing is clear. The much boasted unity of the Church—that unity which Mr. Gladstone vaunts, and which Mr. Newman sorrowfully laments, is not to be found, (not agreeing, it appears, even as to whether they are *disagreed*)—is something like the unity of chaos. There was but one chaos, it is true, but in that one there was infinite confusion.

Whether absolute unity be desirable, we have our doubts; but it is impossible of attainment, we have none. We see that the very men who have sworn assent to the very same documents, exhibit almost every variety and shade of theological opinion. From every zone, every latitude of the globe, the Church collected its specimens. Each extreme, and all between, is there; from the mere ethical declaimer who has successfully labored to expel from his discourse every distinctive trace of Christianity, except what may be found in the text and the benediction, to the fanatic who suffers "grace" wellnigh to exclude "morality"—from the most rigid Armenianism to the most rigid Calvinism—from high-church doctrines like those of Laud, to low-church doctrines like those of Hoadley—from a theory of the sacraments like that of Dr. Hook, to a theory of the sacraments like that of Mr. Noel.

For the Christian Secretary.

What is the real aim of Peace Societies?

I cannot allude to all the misconceptions on this point. Some have supposed we were laboring to insure concord in families, harmony among neighbors, and peace in churches. It is very true, that our principles, rightly applied, to these relations, would, under God, produce such results; but, as associated friends of peace, we have nothing to do with their application in such cases. They ought to be thus applied; but it is not our special business to apply them in these ways.

Others imagine we must certainly direct our efforts against duelling. This practice all peace-men, I presume, regard as akin to war, and as coming under the full condemnation of our principles; but it is not part of our specific and peculiar object to seek its abolition. Should our principles prevail, duelling would of course come to an end, at once and forever; but the friends of peace are not associated for the purpose of hunting from Christendom this relic of a semi-barbarous age.

But you certainly are endeavoring to abolish all capital punishments, to discard the use of force in suppressing mobs, and to establish, both in theory and practice, the strict inviolability of human life, under all circumstances.—No; we are aiming at none of these objects. The cause of peace includes none of them, and ought not to be held responsible for any of them.

"But peace, in its broadest sense, embraces all these things; and why should you not carry your principles out into all their proper and possible applications?" It is by no means conceded that the principles of peace are applicable to all the things specified above; but, if they were, we are associated only for a single application of these principles, for the attainment of but one among the many results which they are fitted and destined to produce. Nor are we peculiar in this restriction of our efforts; for every reform proceeds on the same principle of restriction. When the philanthropists of England banded together for the abolition of the slave-trade, they sought to do away not all forms of avarice, oppression and cruelty, nor all kinds of iniquitous trade, but only that well-known, well-defined traffic in human flesh and blood. The principles of temperance are also applicable not only to intoxicating drinks, but to all kinds of both drink and food, to dress and equipage, and business, and a multitude of other things. Does the temperance reform embrace all these? Nobody ever dreamed of such a thing; and, had the friends of that cause attempted such a sweeping application of its principles to all possible cases, they would have done little, if anything, towards the suppression of what every body understands, by intemperance. No enterprise of the kind can succeed without restricting itself to a single, well-defined object; and such has been the actual course of every successful reform.

What, then, is the precise and sole object of Peace? Not to annihilate or cripple human government; not to abolish the penalty of death, and render human life in all cases inviolate; not to determine how far force shall be employed in the internal, domestic operations of government; not to promote peace among individuals, in families or churches; but merely to do away the practice of war between nations. Here is our whole aim.—We seek only the abolition of war; not a thousand other things which are sometimes called war by a figure of speech, but what every body understands by the custom of war between nations. This is the evil, the only evil, we are laboring to remove. And we go for its utter extirpation, first from Christendom, and eventually from the whole earth. We desire not only to diminish its frequency, and mitigate its atrocities and evils, but to bring its very principle under the ban of all nations to exorcise or restrain its spirit, and put an end to its whole system of revenge, violence and blood. We suppose the war system will of course continue, until actually superseded by substitutes far better for all purposes of protection and redress; but our object will never be fully accomplished until all war, and all preparations for war are brought to an end; not till forts and fleets, and armies, and sieges, and battles, and triumphs in honor of human butchery come to be known only from the pages of history, as the collections of a bloody and barbarous age; not

till, in the beautiful language of prophecy, swords shall be beaten into ploughshares, and spears into pruning-hooks, and all nations shall cease even from learning the art of war any more.

Here is our sole object. And is it not simple, sufficiently important, and well-defined? Is there the least need of confounding it with any other objects? It is plain as the sun at noon. Every body knows what war is—"a conflict between nations by force"—and our only aim is to exterminate this custom, root and branch, from every Christian land, and from the whole earth, as fast as the gospel goes over the earth.

The cause of Peace should never be confounded with the *non-resistance movement*. It is not my province to state the object of that movement; it is enough for me to say here, that it is entirely distinct from an enterprise which aims solely at the abolition of war. IRENICUS.

Baptist Missions in Maulmain.

The following is selected from the Maulmain Chronicle. It is the close of a letter, giving an account of Bishop Wilson's visit to the English Establishment in the city of Maulmain.—REFLECTIONS.

"But before I conclude this outline, I must not omit to tell you, that we had the gratification of seeing Dr. Judson and his fellow-laborers, and the mission they have planted here. The Bishop visited the Burman school, the Karen school, the printing press, and Dr. Judson's church. Since the king of Ava has prohibited the distribution of Christian books within his dominion, there has been little work to do. A translation of Legendre's Geometry (a substitute for Euclid) into Burman, attracted my attention, and I brought away a copy. The Karen are the hill people; both they and the Burmans, though less quick and clever and cunning than the Hindoo, are, you will be glad to hear, far more steady in the faith, when once converted, and in general, make more solid and stable christians. The missionaries have been obliged to leave Burman; many native converts have remained in their own country, and some have had to undergo severe suffering; but they stand firm, and will even endure torture rather than blaspheme that holy name, whereby they have been called. Dr. Judson's congregation consists of between one and two hundred adults, converted to Christ; they are all Burmans, and give him much satisfaction. They conduct their families with order and propriety, and have family worship in their various households. He has seven or eight good steady and active catechists, whom he calls assistants. They are not allowed to trade, but are wholly given to the mission work; their salaries vary from 10 to 15 rupees a month, which is not high, for living is expensive at Maulmain; a day's labor for a coolie, is 8 annas, whereas in Bengal, if I mistake not, is only 4 annas.

The Karen, as I have said, are the hill people; they stretch over a large tract of country, and there are several missions among them. In the hills in the neighborhood of Maulmain, there are more than 300 converts to Christianity. There are three separate churches of them up the river, above the station; in each of these are two or three native Karen catechists, who live constantly among the people. Mr. Vinton, one of the missionaries now at Maulmain, goes for six months of the year into the hill regions with his family; they move about from place to place, preaching to the people, and receiving new converts. The missionaries have reduced the Karen language to writing, making use of the Burman character.—Dr. Judson tells me, that the Karen very rarely turn back when once induced to embrace the truth. Not more than one in a hundred has apostatized on an average. If ever you meet with the life of Ko Thah-Byu, the first Karen convert, you will be deeply interested with it. He was one of the Tavoy mission, where I believe, there are more than 600 converts. May the Lord of the harvest abundantly bless the labors of our friends! Though we differ in communion, yet I most heartily wish them God speed in their missionary labors.

I am yours, affectionately,

J. H. P.

Are Christians engaged?

Certainly, they are engaged about something. But how are they engaged? Are they occupied in efforts to bring about the reign of truth and righteousness? What subjects most employ their thoughts at the present time? They surely are not much occupied with revivals of religion. All that are reported now, require but little of the time or the thoughts of any one.

As they cannot be engaged in reading about, and rejoicing over the triumphs of the cross, are they engaged in promoting them? Are they breaking the ground, or sowing the seed? If they think the present is not harvest time, are they preparing for a harvest? Does their present course furnish just grounds of expectation that a harvest of souls may soon be gathered into the garner of the Lord?

It is much to be deplored that Christians live so much by impulse, and so little under the influence of steady religious principle: "Ye are the light of the world." But what a world this would be, in which we live, were the shining of the sun as fitful and as inconstant as that of Christians? We should be as dazzled by excessive brightness, and burned by sudden heat, and to-morrow be groping in darkness, and freezing with the cold.

To be really engaged in the cause of God is to be constant in zeal and devotion. No man can be said to be engaged in a work, in which he only spends his waste moments, or throws off a little extra strength, or fails in with, from mere sympathy. As chaff is moved by a violent wind sooner than the wheat, so it is in a time of strong religious excitement.—WATCHMAN.

If you would know a man, observe how he wins his object, rather than how he loses it, for when we fail, our pride supports us, when we succeed, it betrays us.

THE CHRISTIAN SECRETARY

Ordination of Br. George R. Bliss.

At the request of the Baptist church at New Brunswick, N. J. a counsel composed of delegates from the following churches viz: the Baptist church at Piscataway, the Baptist church at Samptown, the Baptist church at George's Road, the Baptist church at Perth Amboy, the Baptist church at Rahway, together with Elder G. S. Webb, of Philadelphia, and Elder William W. Everts, of New York, convened on Wednesday, Jan. 17th, 1844, in the lecture room of said church, to consider the propriety of setting apart br. George R. Bliss to the pastoral office.

Elder D. Lewis, of Piscataway, was chosen Moderator, and William Rollinson, of Rahway, Clerk.

After listening to an interesting narration of the Christian experience, evidences of a call to the ministry and doctrinal views of the candidate, the council unanimously agreed to proceed with his ordination on the afternoon of the same day. In accordance with this resolution, the usual services were performed in the following order:

Reading of a select portion of Scripture by Elder Rollinson, of Rahway; introductory prayer by Elder Case, of George's Road; sermon by Elder Wm. W. Everts, from 1 Cor. 2: 2, "For I determined not to know any thing among you, save Jesus Christ and him crucified." Ordaining prayer by Elder Barker, of Samptown; charge to the candidate by Elder G. S. Webb, of Philadelphia; right hand of fellowship by Elder D. Lewis, of Piscataway; charge to the church by Elder Rogers, of Perth Amboy; benediction by the candidate.

Although the day was stormy, the services were listened to by a numerous audience, whose strict attention evinced the interest which they felt in the interesting occasion which had drawn them together. D. LEWIS, Moderator.

W.M. ROLLINSON, Clerk. [Bap. Ade.

From the Reflector.

Letter from China.

A letter, dated at Canton, has been received from Dr. Macgowan, missionary physician in China, an extract from which we find in the Macedonian for February.

After mentioning the prevalence of sickness at the city of Hong Kong, (now called Victoria,) that Mr. Shuck had been sick, but was recovering; and also, that himself was expecting soon to leave Canton for Ningpo, one of the large cities on the coast, and several hundred miles north, which by the late treaty is made a free port, for the purpose of establishing a hospital, he records the following interesting incident.

"One of the Hong merchants, the other day, sent his sedan with bearers, to carry me to a distant part of the suburbs, for the purpose of prescribing for a friend whose disease baffled the skill of the native physicians. The mode of conveyance was preferred, as I was thus carried to the patient's residence with perfect secrecy. So anxious were those intrusted to keep my concealment, that I could scarcely breathe; the only opening in the chair being very small, and covered with gauze.

"After threading my way through numerous streets, whose average breadth did not exceed six feet, I was set down in the ancestral hall of a spacious mansion. This mansion somewhat resembled a Roman chapel; the altar, its burning tapers, and other decorations; on the altar were small tablets, with inscriptions, relating to various deceased ancestors.

On being ushered into the patient's room, I was received with marked politeness, and placed at the left—the seat of honor.

The sufferer was an aged man; the head of a large family. The male members of the family were all assembled, anxious to hear what would be done for their father. The wives, four in number, and the daughters, were looking on through screens, carefully concealed from the view of the foreigner—illustrating the fact, that Chinese females can be reached only by female missionaries. It is only when sick, and rarely then, that they are permitted to hold any intercourse with a foreigner.

The old gentleman complained that his malady—an enormous tumor on his knee—prevented his kneeling, and that in consequence, he had not prayed for four years. This afforded me a favorable opportunity to tell him of the true God, and of the spiritual worship which he required. He expressed himself pleased with all I said, and told me I must have a good heart. This led me to attempt an explanation of the lost condition and depraved state of all men, and of the sinner's friend and Mediator. He was supplied with tracts, and subsequent visits have shown that he begins to comprehend the motives of Christians in visiting the sick. The remedy for his bodily disease is very simple. But he does not know that he has a disease far more frightful than the one of which he complains. One of my greatest trials is, my inability to hold free conversation with the people on the all-absorbing theme to every Christian of every clime—Christ crucified. Happily this is a trial that time may overcome."

American Indian Mission Association.

This Association was organized in October, 1843, and held its first annual meeting in Louisville, Ky., Oct. 1843. Rev. W. C. Buck was chosen President, Br. J. McCoy Corresponding Secretary, and Rev. T. S. Malcom, Recording Secretary. A letter was adopted addressed to the next Baptist General Convention, requesting them to transfer to the Association their Indian Mission Stations, within the Indian Territory, west of the States of Missouri and Arkansas. The sum of \$3000 25 were received, and \$2119 62 expended during the year. The next meeting of the Bap. Gen. Convention will be held in April, in this city, when the question of the transfer of the Indian mission stations will, probably, be fully discussed.—Bap. Record.

WORKS OF JOHN FOSTER.—It is known to some of our readers, that it is in contemplation in England to compile and publish all the works of this eminent Baptist minister and essayist, recently deceased. They will be pleased to learn that the Board of the Am. Bap. Publication Society have voted to reprint it, and are issuing a Prospectus to that effect. It will be the most valuable publication that has issued from the press for a long period.—Bap. Record.

Chanting the "Misere" at Rome.

Thirteen candles, in the form of a triangle, are lighted up when the chanting of the lamentations commences. One after another is extinguished as it proceeds, until the last one at the top of the triangle, which represents Christ, is put out. The others, representing the prophets and good men that preceded our Saviour, one by one go out in the night of the grave, and the lamentation grows wilder and deeper. But as the Prophet of prophets, the Light, the Hope of the world, disappeared the lament suddenly ceased. But a sound was heard amid the deepening gloom.—The catastrophe was too awful and the shock too great to admit of speech. He who had been pouring his sorrowful notes over the departure of the good and great, seemed struck dumb at this greatest woe. Stunned and stupefied, he could not contemplate the mighty disaster. I never felt a heavier pressure on my heart than at this moment. The Chapel was packed in every inch of it, even out of the doors, far back into the open air, and yet not a sound was heard. I could hear the breathing of the mighty multitude, and amid it the half drawn sigh. Like the chanter, each man seemed to say, "Christ is gone! we are orphans—all orphans!"

The silence at length became painful. I thought I should shriek out in agony, when suddenly a low wail, so desolate and yet so sweet, so despairing and yet so tender, like the last strain of a broken heart, slowly stole out from the distant enclosure and swelled over the throng, that the tears rushed unbidden to my eyes, and I could have wept like a child in sympathy. It then died away, as if the grief were too great for the strain. Fainter and fainter, like the tone of a lute, it sunk away, as if its last strain was over, when suddenly there burst through the arches a cry so piercing and shrill that it seemed not the voice of song, but the language of a wounded and dying heart in its last agonizing throb. The multitude swayed to it like the forest to the blast. Again it ceased and the broken sobs of exhausted grief alone were heard. In a moment the whole choir joined their lament, and seemed to weep with the weeper. After a few moments they paused again, and that sweet, melancholy voice mourned alone. Its note is still in my ear. I wanted to see the singer. It seemed that such sounds could come from nothing but a broken heart.—Oh, how unlike the joyful, the triumphant anthem that swept through the same chapel, on the morning that symbolized his resurrection!—For

REVIVALS.

NEW HAVEN.—A postscript to a private letter from the pastor of the First Baptist Church in New Haven, dated Feb. 3, says:

"We are holding meetings every evening, and nearly thirty have professed their anxiety about their spiritual welfare. We had the best covenant meeting last evening, all things considered, we have ever had in this church since I became its pastor. Indeed I think there is every appearance of an extensive work of grace in our midst. Pray for us.

Yours, respectfully,

THOMAS C. TEASDALE."

COHANSEY, N. J.—The Rev. E. D. Findall, pastor of the Baptist church in this place, writes the editor of the Baptist Advocate: "I have baptized recently forty-three persons into the fellowship of the Cohansay Baptist church. Many more are rejoicing in hope, who will go forward soon, and the work is still spreading."

LEWISBURG, PA.—Between twenty and thirty have been baptized in this place, and a Baptist church recently organized. The Rev. Mr. Kincaid preached the sermon on the occasion. They design to build a house of worship the coming season.

WILMINGTON, DEL.—The Rev. Mr. Knapp has been engaged in a protracted meeting at this place. The Refector says that a letter has been received in Boston, which states that about sixty have been baptized, and twenty more are in readiness. The work is spreading, and some of the rankest opposers have been subdued by the power of the gospel and the Holy Ghost. The health of Elder Knapp is such as to allow him to preach but a single sermon a day.

CORNWALL, CT.—We have been shown a letter from the Rev. N. E. Shailor, dated Jan. 30, which says that the work of the Lord still continues in Cornwall. Nineteen have been baptized since his letter to us, making sixty-three in all. He further states that measures are in progress for erecting a house of worship at Cornwall Hollow, where the meetings have been held.

From the Baptist Record.

Revival at Cohansay.

Dear Brother Burrows:—

God was pleased to direct our beloved brother, Jacob Knapp, to this church about the middle of November, who labored with us night and day for two weeks and a half, under the smiles of approving heaven. During his stay with us 24 persons were baptized. After he left us I commenced a meeting in the evening in Bacon's Neck, about six miles from our house of worship. In the good providence of God, br. H. S. Haven came to our assistance and aided us at intervals for nearly three weeks. I may safely say, that we are now enjoying the greatest revival in the church, which ever has been enjoyed by her members—there is not so far as I know one dead weight in the church, as is too often the case in revivals—19 have been baptized recently, making in all 43, and a large number have experienced religion, who have not yet been baptized, but who will probably go forward next month.

By Divine permission, I expect to hold neighborhood meetings all winter, in the hope that we may experience a continued revival of pure and undefiled religion.

C. D. FENDALL.

Roxbury, Jan. 16th, 1844.

BR. COLE.—We wish to inform your readers of the outpouring of the Spirit amongst us in Brizion. We commenced a meeting the evening after Christmas. We obtained the labors of Br. D. E. Thomas and D. D. Walden. The church has been refreshed—sinners converted—eighteen have been baptized—others have obtained a hope in Jesus.

N. MARTIN.

Cross and Journal.

CRAN ORCHARD, DEC. 12, 1843.

DEAR BR. BUCK.—There has been a union protracted meeting held at Walnut Flat, five miles from this place; the result was, one hundred or more were hopefully converted, or professed to believe on the Lord Jesus Christ with their whole hearts: fifteen of the number (twelve young gentlemen,) united with our church at this place, and several more are expected at our next meeting. Our church has determined to hold a protracted meeting, commencing the 23d inst., and hold till the first of January or longer. Ministers bretheren are requested to attend.

Banner and Pioneer.] P. M. NEWLAND.

HARTFORD, FEBRUARY 9, 1844.

Annihilation.

The Cross and Journal, published at Columbus, Ohio, seems to think that the Rev. J. B. Cook may not mean all that has been inferred from his letter to the Baptist church in Middletown, and adds, that "he has lately heard verily, that this brother had declared that if Miller's predictions were not fulfilled by the first of May next, he would acknowledge the whole affair as a delusion, and return to his former faith." We hope this may be the case; for we can assure the editor of the Cross and Journal, that Mr. Cook has been as highly and deservedly esteemed in this State, as he has been by many in Ohio. But the information we have received respecting his faith in the doctrine of annihilation, leaves us but the bare privilege of hoping that he will yet retrace his steps. All know Mr. Cook, know that he is a candid man, whatever may be his failings in other particulars; and when he wrote his letter to the church in Middletown, acquainting them with his belief in the annihilation of the wicked, he did it under a sense of duty, believing that the church would no longer retain him as a member; and stated the same in the letter. The single sentence which we quoted from that letter, was but a small part of the language he used to express his belief in the doctrine. We regret to know that these things are so, but we can't help it, and we think it idle to expect a man to return to his former faith, after having wandered so far into error. Mr. Cook cannot change his belief on the first of May. It is not a very easy matter to give up opinions, and adopt others in lieu of them; there must be evidence sufficient to produce the change, or a direct interposition of divine Providence. We have heard the Millerites in this city say they would renounce their faith if the world did not come to an end by the middle of April; but when that period had gone by, they felt no more disposed to return to their former faith than before. The fact is, the course of error is onward and downward; and we should sooner expect to hear that bro. Cook, or any of the Miller lecturers, had embraced Mormonism, than that they had retraced their steps from the heresies which they have already adopted.

If evidence were wanting of the downward tendencies of radical error, we have a case before us, which we think will satisfy most minds that we are correct in this opinion. The Rev. Charles Fitch, formerly pastor of the Fourth Congregational church in this city, embraced Millerism a year or two since, and after proclaiming the "Midnight Cry" in various places in New England, he removed to Cleveland, Ohio, where, we believe, he has since been engaged, preaching "the end of the world in 1843." The Cleveland Herald of Jan. 23d, 1844, contains the following paragraph, which shows pretty clearly which way this gentleman's faith is tending.

MILLERISM.—As the end of time, according to Mr. Miller, draws near at hand, his disciples profess to discern the future more clearly. The Rev. Mr. Fitch, of this city, is now preaching the doctrine of annihilation of the wicked, and headed "Sunday at the South," in which it is stated that a "cock fight" was to come off in New Orleans the next Sunday night, for the benefit of an engine company; to which the editor appends the following remarks:

"We find the above scrap in the Christian Secretary, and notice it with a view to enter our protest against the heading prefixed to it of Sunday at the South. Had the proper appellation been attached to it, of Sunday at New Orleans, the censure would have fallen where it was justly due. In its present shape the article conveys the impression that this is a fair specimen of Sabbath desecration in all the southern cities and towns, which is a gross slander. With the exception of our Sunday morning markets, which we hope will be long abolished, our city is as orderly and quiet, and the Sabbath as much respected as in any northern city. The same is the case in other southern towns, Norfolk, Petersburg, Raleigh, Charleston, Savannah, &c. Such an exhibition as the one referred to, would not be permitted in any of those places.

New Orleans is no representative of Southern feeling on this subject. It is not a Protestant but a Popish town, and whilst under that influence, whether located east, west, north, or south, the Lord's day will still be desecrated.

This state of things is the result of Popery, not of location. It was the case in St. Louis, in past years. It is the common practice in Mexico, Havana, Paris, Rome, Lisbon, Madrid, and Vienna, to devote this day to bull-fights, reviews, theatrical amusements, public balls, &c. After mass in the morning, priest and people alike attend these amusements. From the annexed scrap, it will be seen that reviews are held in New Orleans on Sunday. The theatres are also open in the season; but this is not the case in any other southern town. Such things would not be tolerated in a Protestant community. And we protest against this gross injustice, of attempting to fix the immorality and flagrant desecration of the Sabbath in a Popish town; a desecration caused solely by that idolatrous system, on a large portion of the Union. We the Lord's day, equally with our fellow citizens of other portions of our common country."

SUNDAY AT NEW ORLEANS.—A letter of recent date from New Orleans, published in a St. Louis paper, gives the following account of the improper manner in which the Sabbath is observed in the former city:

A grand review of military by the Governor, took place on Sunday, when about 5,000 troops turned out—cavalry, artillery, and infantry. In addition to the military volunteers, which evinced much discipline, the races attracted the attention of thousands of strangers. The various exhibitions conflict with the good order and quiet which should exist on Sunday, and disturb the meditations of those more seriously disposed. Full bangers of egg nogg, &c., were served up gratuitously in various hotels in the evening, and three theatres and two masquerade balls were in full operation.

It affords us pleasure to correct any erroneous impressions which the scrap alluded to, may have created; although the thought never entered our mind, at the time we marked it for insertion in our columns, that we were in any manner misrepresenting the South.

Rev. ELIAS GALUSHA.—A paragraph appeared in the Biblical Recorder a few weeks since, founded on a letter from Wm. Miller to the "Signs of the Times," stating that Mr. Galusha had embraced the Miller views of the Second Advent. We are not prepared to contradict this story, but

which is, that the Sabbath is as much respected at the South, and is observed in as quiet and orderly a manner, as it is in any Northern city. We had supposed that the North was more strict than the South in this matter, but we are happy to learn that they are even with us. The editor of the Herald is assured that we intended no injustice to any one, when we published the offensive paragraph, and that we feel happy to have it in our power, on the authority of so competent a witness, to say that the impression at the North concerning the observance of the Sabbath at the South is an erroneous one.

The population of New Orleans resembles that of Paris, and, as a matter of course, the manners and customs of the city will resemble Paris, too. It is most earnestly to be desired that the efforts which have been put in requisition to establish Protestant principles, and to give to that city an evangelical ministry, may prove abundantly successful; for wherever the pure principles of the gospel prevail, there the Sabbath is properly honored.

"Protestant Episcopal Church."

The leading editorial in the last Christian Reflector, is headed as above, and a column, or more, of the most singular ideas thrown together that we have seen since the commencement of the great Episcopal controversy. The writer seems hardly to know whether he is an Episcopalian, or not; but finally objects to infant sprinkling—the great stress laid upon "Apostolical Succession," even if really existing—the power of the bishops and clergy, and the weakness of the laity, &c., and turns to the Bible worship of the Baptists. We hardly know what to make of the editor's sentiments upon this subject. Although he turned to the Bible worship of the Baptists in his youth, he seems to be more than half willing to admit that the doctrine of Apostolical Succession may be true, while at the same time he seems to evince a kind of sacred reverence for the ceremonies of the Episcopal church. He says:

It was our lot to spend the days of childhood, and sever-

al years of youth, in the midst of Episcopalianism, and as a constant attendant upon the public worship of their church.

We admired her glorious liturgy;—its massive grandeur almost hallored by antiquity;—its deep, devotional feeling,

expressed in antiquated language, appropriate only to be spoken under gothic arches, and to be read by the dim light of windows of stained glass?"

Is there anything more than half willing to admit that the development of deep devotional feeling within them. Though we can but smile at the exclusiveness of their regard for the church, we respect the feelings which produce it. When we first began to desire a union with the church of Christ, the influence of early feeling drew us towards this denomination. If feeling alone had then been regarded, we should this day have been an Episcopalian.

It was our lot to spend the days of childhood, and sever-

al years of youth, in the midst of Episcopalianism, and as a constant attendant upon the public worship of their church.

We admired her glorious liturgy;—its massive grandeur almost hallored by antiquity;—its deep, devotional feeling,

expressed in antiquated language, appropriate only to be spoken under gothic arches, and to be read by the dim light of windows of stained glass?"

Is there anything more than half willing to admit that the development of deep devotional feeling within them.

Though we can but smile at the exclusiveness of their regard for the church, we respect the feelings which produce it.

When we first began to desire a union with the church of Christ, the influence of early feeling drew us towards this denomination.

If feeling alone had then been regarded, we should this day have been an Episcopalian.

It was our lot to spend the days of childhood, and sever-

al years of youth, in the midst of Episcopalianism, and as a constant attendant upon the public worship of their church.

We admired her glorious liturgy;—its massive grandeur almost hallored by antiquity;—its deep, devotional feeling,

expressed in antiqu

referred to, must be a son of the Rev. whose faith in Millerism we were in.

Temperance Groceries.

temperance cause commenced, many conceivings gave up the sale of intoxicating liquors to promote a cause which is so right. It was to have been expected, that they would naturally lose their friends, the temperance would partake, instead of those that still in alcohol. We have arrived at a point of temperance when a man cannot indulge himself without incurring the suspicions he is not considered as a safe man to be soon entertained that he will not, but a drunkard. Such is the opinion young man who allows himself to us; yet there are those who will most willingly him, with the full knowledge will patronize this same rum-seller, a store may be found within a half dozen of breaking up the traffic in spirits, is temperance to withdraw their support and patronize the temperance dealers. has signed the temperance pledge, would number of rum-sellers would very soon be. But, strange as it may appear, advocates of temperance both in the who pass directly by the temperance their patronage upon the liquor dealer, only buy their rum at these stores, and purchase their groceries at the places to be found, no just cause of complaint. But the case is otherwise. We have where the sale of liquors has been given resorted to again, in order to save to secure the dealer a living. We know no lucrative business has become adopted in consequence of the sale of spirits; yet if temperance men would patronize, a larger number than there now would find a handsome support. These own gratuitously, in the hope that to be temperance men, will carry out

the Christian Secretary.

Version of the New Testament.

the Catholic translation of the New Testament is much allusion to it in modern controllable that protestants should understand and be able to appreciate its merits and object, however, is simply to state facts. It was made, not from the original Greek, or Latin, which had been declared anathema of Trent, and was highly regarded Hence,

Latin vulgate follows a false text, the is apt to do the same; as, in the highest to God: and in earth good will.

which in Hebrew is surnamed *Beth-* 3: 22; 4: 5; 5: 2; 12: 17.

the Rhenish version, by following the follows the true text; as,

these things were done in *Bethania* be-

Latin vulgate adopts a false or obscure Rhenish version is apt to do the same; as, *aymes*. Heb. 11: 21, *And adores* *aymes*.

The Rhenish version, by following the the true meaning; as,

For to entrap him in his talk.

in bounds in words transferred from the among them are many which do not occur version; such as,

brew origin, derived through the Greek; *paske*, for *passover*. Mat. 26: 2, 17.

John 2: 13. *Sabbath*, for *week*. Mark

9. Luke 24: 1. Cor. 16: 2, (not

18: 12), *sicer*, for *strong drink*;

reake origin; as, *aymes*, for *unleavened*

7. Mark 14: 1, 12; *evangelize*, Luke

1: 16; 16. Act 5: 42; 8: 12, (not uniformly, see Mat. 11: 5), *holo-*

fering, Mark 12: 33. Heb. 10: 6, 8,

, 1 Tim 3: 6, *paraclete*, for *comfort-*

15; 26; 16: 7, *parasceve*, for *pre-*

62. Mark 15: 42. Luke 23: 54,

2, *scandalize*, for *offend*. Mat. 29:

17; 27. *Scenepgia*, (Wicif, *sen-*

tabernacles, John 7: 2.

in origin; as, *aymes*, for *unleavened*

7. Mark 14: 1, 12; *evangelize*, Luke

1: 16; 16. Act 5: 42; 8: 12, (not

uniformly, see Mat. 11: 5), *holo-*

fering, Mark 12: 33. Heb. 10: 6, 8,

, 1 Tim 3: 6, *paraclete*, for *comfort-*

15; 26; 16: 7, *parasceve*, for *pre-*

62. Mark 15: 42. Luke 23: 54,

2, *scandalize*, for *offend*. Mat. 29:

17; 27. *Scenepgia*, (Wicif, *sen-*

tabernacles, John 7: 2.

in origin; as, *aymes*, for *cup*, when

the eucharist, Luke 22: 20. 1 Cor.

6, 26, 27, 28, *depositum*, 1 Tim 6: 20,

for sacrifice. Act 7: 42. Heb.

11: 4; 13: 16, (not uniformly, see

creations, for *ordinances*, Luke 1: 6,

smity, for *long-suffering*. Rom. 2: 4,

rance, (Wicif, *do penaunce*, for *re-*

17; (not uniformly, see Mark 1: 15),

2, 25, 27, *prepuce*, (Wicif, *prepu-*

tion, Rom. 2: 26, 27; 3: 30; 4: 9,

clif, *sacrament*, for *mystery*. Eph.

16. Rev. 1: 20, (not uniformly, see

16. Rev. 1: 20, (not uniformly, see

is more close and literal than our com-

times with advantage, and sometimes

the translation; as,

know not, for we cannot tell. Mat.

1, Luke 61, at home, for at home

15: 27, *safe*, for *safe and sound*.

which we ought to do, for that which

Heb. 10: 23, the confession of our

of our faith.

antage to the translation; as,

as lachet of his shoe I am not worn

the Hebrewism is retained. It is not

2: 4, *What is me and thee?* Lit.

Eph. 6: 12, *Against the spirituals of*

destitutes. Literal, but very obscure.

names in general, at uniformity of ren-

referred to, must be a son of the Rev.

whose faith in Millerism we were in-

in.

The word *testament*, however inappropriate may be its meaning in most cases, is used uniformly for the corresponding Greek term, while our common version has employed sometimes *testament*, and sometimes *covenant*, without much discrimination.

The word *apostle* is employed uniformly for the corresponding Greek term; while in our common version there are some exceptions to this rendering.

The word *bishop* is employed uniformly for the corresponding Greek term; while our common version employs *overseers* once, Act 20: 28, elsewhere uniformly *bishop*.

The words *ancient* and *priest* are both used, apparently without any discrimination, for the Greek term which, in reference to an officer of the Jewish or Christian church, is uniformly rendered *elder* in our common version.

The word *deacon* is used uniformly, (except Rom. 16: 1,) both the Rhenish and in King James's version, to the mode proposed for impaneling the jury. Application was made on the part of the traversers for a copy of the special jury panel, from which the trial jury were to be selected, but it was peremptorily refused by the Sheriff.

Letters from Constantinople state that the Porte has sent a commissioner to Mosul, to inquire into the attacks of the Kurds.

The Rev. Mr. KINCAID is making a tour at the South. He spent a few days in Richmond lately, and preached to large congregations.

COWANSS.—We have omitted the proceedings of Congress for several weeks past, for the simple reason that nothing has transpired worthy of record. The business of the session is as yet, in its preliminary stages. The modification of the Tariff.—Post Office Reform.—the Oregon question, with a view to the immediate establishment of a territorial government,—the rescinding of the 21st Rule, &c., are among the prominent topics of debate.

FOREIGN INTELLIGENCE.—The packet ship Montezuma arrived at New York, brings four days later news that received by the last steamer; it is unimportant, however.

In Ireland, the preparations for the State trials were going forward, and there existed much angry feeling as to the mode proposed for impaneling the jury. Application was made on the part of the traversers for a copy of the special jury panel, from which the trial jury were to be selected, but it was peremptorily refused by the Sheriff.

The heavy rains of late at the south have caused high water at many points. The river at Natchez is within 6 feet of the highest water last spring. The N. O. Picayune of Jan. 17, says:

"At the tributaries of Red River, particularly the Ten-

as, Black and Little rivers, are nearly full, and running in to the Mississippi through Red River."

Letters from Constantinople state that the Porte has sent a commissioner to Mosul, to inquire into the attacks of the Kurds.

This version has sometimes preserved uniformity of rendering in the same context, where our translators have varied without reason; as, Mat. 21: 25. The baptism of John whence was it from heaven, or from men? So Mat. 5: 15, 16; 18: 33; 21: 26. John 2: 8, 9; 15: 26. 27. Rom. 1: 19. 1 Cor. 12: 4, 5, 6.

This version, by aiming to render the particles uniformly, has often greatly obscured the meaning; as, Rom. 1: 4. V. Although this version preceded King James's Bible by twenty-nine years, yet the English is more modern, probably because King James's translators followed the older versions. Thus the Rhenish version has

Before, for afore, Rom. 1: 2. Eph. 3: 3. Invited, for bidden, Mat. 22: 3; 4, 8.

May, for might, Heb. 10: 36.

Testimony, for witness, John 1: 7, 8.

Testimony, for record, John 1: 19.

That which, for that, John 3: 11.

Which of the two, for whether of them twain, Mat. 21: 31.

VI. This version has a very antique orthography, like the original King James's version. How far the orthography has been altered or improved in modern editions, I am unable to state.

VII. This version, as published by the Roman Catholics, is accompanied with notes which have given great offence to the Protestants. But my plan does not lead me to pass without notice.

New Haven, Feb. 3, 1844.

Dr. Bushnell.

The Religious Herald, of this week, is occupied with a long defence of this gentleman, against the murderous attacks of the Secretary. The object of the various articles which appear in its columns, on the subject, is not very distinctly kept before the reader. But we see no particular occasion for a reply, on our part. If they are designed as evidences of Dr. B.'s orthodoxy, we hope they may prove sufficient, for assuredly they will controvert no position of ours. If they are offered to show that nobody (or nobody who is any body,) ever thought or said anything against his orthodoxy,—why, it is so. We have said all we have to say. The public have the whole matter before them, and can judge for themselves. Let every man ask of his own heart, whether we have been guilty of all the enormities which are so unscrupulously laid to our charge. If the answer is in the affirmative, the public will have condemned us long ago, and the superhuman efforts of our adversaries, to procure such a verdict, are superfluous. If in the negative, it will require a good many more hard speeches on the part of the Herald and his ill-conceived correspondents.

But according to your statement, there have been five consecutive days, viz.—26th, 3 degrees below; 27th, 2 below; 28th, 5 below; 29th, 1 above; 30th, 2 above. From which it appears that the past five days will not compare in severity of cold, with the remarkable six days of January, 1835.

My thermometer during the past five days, though in the same situation as in 1835, has not been below 0; it stood at zero on the three first, and 3 and 4 degrees above on the two last days; and rose in the warmest part of those days from 10 to 20 degrees above. The most remarkable two days I have ever observed, were the 4th and 5th of January, 1835. On that memorable Sunday, the sun was perfectly bright and the sky cloudless; and yet it commenced with the thermometer at 13 degrees below, and ended at 17 below; and at no time during the day, rose to zero—but at 2 P. M., was 2 degrees below. The next Monday morning was 23 degrees below, the coldest known to this generation.

Besides the six days above mentioned in the memorable winter of 1835, there were two periods as severe as the last five days, viz.—the 8th, 9th, 10th and 11th of February, the thermometer at the coldest hour ranging from zero to 1 degree below. Also, from the 29th of February to the 5th of March, six consecutive days, it ranged from 2 degrees below to zero, except one day, the 3d of March, when it was 5 degrees above.

We have been prevented, by a press of business, from continuing our remarks "in account with Dr. B." Perhaps we may do so next week; but, (so content do we feel with the present aspect of things,) perhaps, never.

From the *Journal of Commerce* of Feb. 2.

The Sound.

We learn from the Hurlgate pilot that the head of the Sound from Sands' Point to Throg's Point, (7 or 8 miles) is covered with fixed ice.

THE HARBOR.—In the harbor and lower bay, there was not so much ice yesterday as for some days previous, but outside of Sandy Hook, and about it, there was an abundance.

The wind having shifted yesterday to the southwest, and subsequently to the south, we may expect a large number of vessels to arrive in the course of a day or two, which have been kept off by the severe weather, and some of which have probably been on the coast for a long time. We fear that there has been much suffering among the crew.

Lots of stages, &c., are running between New York and the Eastern cities, for the conveyance of passengers. Among others, one leaves Harden's office, No. 3 Wall street, every evening at 6 o'clock. Fare to Bridgeport, \$6; New Haven, \$8; Hartford, \$9.50; Springfield, \$10.50; Boston, \$13.50.

From the *Boston Daily Mail*, Jan. 31.

Spirited Doings of Boston Merchants—Opening of the Harbor.

Our merchants gave yesterday a specimen of that public spirit of enterprise which has so long distinguished them. A meeting was called at 10 o'clock, at the Merchants' Exchange, to consult on the propriety of adopting immediate measures for opening the harbor, now closed with ice.

The meeting was called to order by Joseph Balch, President of the Merchants' Insurance Company, and his honor the Mayor, was chosen Chairman, and John L. Dimock, Secretary.

The Chairman stated fully the objects of the meeting, and urged the importance of adopting some effective plan for opening the harbor, and declared his willingness in behalf of the city, to contribute for this object. On motion of Mr. Thomas Gray, a committee of nine was appointed to procure subscriptions, and to adopt measures for opening the harbor. In less than half an hour, the necessary sum of \$3000 was subscribed, and to day the workmen will be engaged in sawing through the ice for a channel sufficient for the largest ships. It is believed that the Britannia will be able to go out to-morrow, which is her regular day of sailing.

THE THAMES.—A printer formerly employed in the office of the N. Y. Journal of Commerce, writes from London, Jan. 26:

"We passed through the Thames Tunnel, and it certainly is a great curiosity. There is a printing press in it, on which a small paper is printed. I told the man who had the charge of it, that I would purchase one

Poetry.

From the New York Sun.

Jerusalem.

How fallen that city
Once the pride of the world,
When Herod's gay banners
Were broadly unfurled;
Its temples are riven,
Its altars overturned,
The place of its prophets
By Infidels spurned!

The Turk in the court yard
Is quaffing his wine,
The Arab lies drunken
On Solomon's shrine;
The tombs of the chosen
Bear ruin and stain,
And the Saracen's mosque
Overshadows their fane!

Ah! past is her glory,
Oh God I could weep
Where tread thy blasphemers
By Oliver's steep;
Could gird me in sackcloth
And watch by the place,
Where the Saracen's mosque
Cross to disgrace!

A wail for the fallen,
Gennesaret's sea,
The Jordan, and Silean,
And dark Galilee—
Gethsemane's garden,
The rock, and the tree
Where Christ was rejected,
Shall answer to me!

How long must they trample
Thy vineyards, O Lord—
How long beat Thy children
And stay with the sword?
How long o'er Thy altars
With curses prevail—
While thine are outdriven
In sorrow to wall!

Their Harps on the willow
Thy children have hung,
And silence is only
The psalm they have sung;
While Sharon's bright roses
Are bent to the plain,
O God! In Thy mercy
Restore them again!

For Christ's sake, Thy vial
Of vengeance withhold,
Let Jerusalem rise
To thy triumph of old;
The Rock be thy altar,
Her land by the Tree,
Her worship thanksgiving
And glory to Thee!

The following lines were sung in the Tabernacle in New York a week or two since, on the occasion of Mr. Cheever's lecture in reply to bishop Hughes, "On the Mixture of Civil and Ecclesiastical Power in the Middle Ages." It was an exciting occasion, and the Tabernacle was filled to overflowing.

The Pilgrim's Legacy.

The May-Flower on New England's coast has furled her tattered sail,
And through her chafed and mourning shrouds December's breezes wail.
Yet on that icy deck behold! a meek but dauntless band,
Who for the right to worship God, have left their native land;
And to this dreary wilderness this glorious boon they bring,
"A church without a bishop—a state without a king."

Those daring men, those gentle wives—say, wherefore do they come?
Why rend they all the tender ties of kindred and of home?
"Tis Heaven assigns their noble work, man's spirit to unbind—

They come not for themselves alone—they come for all mankind;

And to the empire of the West this glorious boon they bring,

"A church without a bishop—a state without a king."

Then, Prince and Prelate, hope no more to bend them to your sway,
Devotion's fire inflames their breasts and freedom points their way,
And in their brave heart's estimate, 'twere better not to be,
Than quail beneath a despot, where the soul cannot be free;

And therefore o'er the wintry wave, those exiles come to bring,

"A church without a bishop—a state without a king."

And still their spirit, in their sons, with freedom walks abroad,

The Birk is our only creed—our only monarch, God!
The hand is raised—the word is spoke—the solemn pledge is given,

And boldly on our banner floats, in the free air of heaven,
The motto of our sainted sires, and loud we make it ring,
"A church without a bishop—a state without a king."

Miscellaneous.

From the London Revivalist.

Bad Signs.

When the members of a church become peculiarly fastidious with regard to preaching; when one minister is dismissed because he is thought to be destitute of talent, another, because he wants discrimination, and a third because he wants something else, the sign is not good.

When the prayer meetings become irksome, when no room can be found for them at private houses, and especially by such as once welcomed them with apparent delight, you may be sure the sign is bad.

When the professors of religion pray and do nothing; are exceedingly zealous while on their knees, but can find nothing to do for the cause of religion, the sign is undoubtedly bad.

When lending members begin to exclaim—"I'll leave the church, unless things are managed so and so"—no one need be told that the sign is bad.

When a church loses respect for herself, suffers her authority to be disregarded, her discipline to be set aside, and disorders and immoralities among her members to pass unexamined and unnoticed, the sign is certainly very bad.

When professors of religion complain of their minister's preaching, that it is too pointed—that it bears too hard upon the lukewarm, the worldly, the avaricious, the nominal professor, the sign is unquestionably very bad.

When a few members of church become so confident of their own superior wisdom, as to take the reins of government into their own hands, no one can doubt that the signs are bad, and that they will soon be worse.

When the situation of a church becomes such that the proceedings of her members cannot bear the light; when, to expose and lay bare the hidden sources of disorder would soon prove ruinous to the body, you may rest assured that the sign is bad—very bad.

Likeness to Jesus.

But we have the mind of Christ. 1 Cor. 2:16.

This was affirming a great deal. And yet when we consider who said it, and on what grounds, we cannot consider it as pharisaical or presumptuous. Lived there ever a mortal who, in character and conduct, approached nearer the Lord Jesus Christ than the apostle Paul? Though the last, he was the chiefest of the apostles. His humility—his zeal—his self-sacrificing spirit—his untiring labors—his unceasing prayers—his purity, all show, that "he had been with Jesus and learned of him." O that we could follow this apostle as he followed Christ! Why is it that we cannot say in the same confident tone, "we have the mind of Christ?" It is because, in these days, there has been a falling off from that primitive purity and self-denial which characterized the first disciples? Let each believer inquire in what respect he differs from the great exemplar? Let him ask himself the question, "Do I possess the mind of Christ? Do I breathe his spirit? do I bear his image? Do I prosecute the same unwearied exertions for the good of souls?" The mind of Christ, recollect, was all benevolence. It was for the salvation of men that he lived and died. Whilst "about his father's business," he was above the tempting influence of worldly honors and pleasures. Under sufferings, he was all patience and submission. In the prosecution of his great work, he neither feared the frowns nor coveted the praises of men. Much of his time was spent in solitude and prayer. His Father's glory was his great aim. He loved his enemies, and prayed even for his murderers. He was the friend and instructor of the poor, and the comforter of the distressed. Such was the mind of Christ. Hast thou, O my soul, the same spirit? Alas! how few of us can say, that we have the mind of Christ? Then let us, "forgetting those things which are behind, and reaching forth to those things which are before, press toward the mark, for the prize of the high calling of God in Christ Jesus."

CLERICAL PASTIME.—Clergymen in this country have but a faint practical idea of the luxurious leisure which is permitted to their more fortunate brethren of the English Establishment.—We see it stated in a late English paper, that the Reverend Mr. Gleig has announced for publication, a new novel, entitled "The Light Dragoon."

It may perhaps be regarded as one of the peculiar advantages of an Establishment, that, through the fostering care of the State, the spiritual wants of the flock are not allowed to intrude upon the pastime of the shepherd. Thus the clergy of the English Church—not being cramped by that notorious care for souls which is involved in the voluntary principle—have free opportunity for both physical and intellectual relaxation.

They may expand their chests by the salutary exercise of fox-hunting, and other games which have become proverbially clerical amusements; or they may expand their minds by the occasional production of a play or a novel, and thus preserve themselves from the contagious illiberality of theological study, and those other employments which "dissenters" have come to regard as the appropriate work of the ministry.—*Post. Rec.*

WHAT DO YOU READ?—That's a plain question, but it is a fair one. Your answer, if an honest one, will reveal your character; for a man may be as well known by the books he reads, as by the company he keeps. It does not require other proof that a man is a frequenter of a theatre, than that his principal reading consists of plays. A little reflection will discover a light headed, sentimental, frivolous, fictitious trash that floods the land. If you see a man feasting his depraved heart on a tale of lust and crime, do you need any other evidence that he is at heart a debauchee? Or is there any clearer proof that a man is a lover of the truth, than to see him devoutly studying the pages of the revealed word, or to behold his face shining, as did Moses, when he contemplates the "Saints' Everlasting Rest."

Self-examination on this point may not then be unprofitable, even in those who profess the gospel. Depend upon it, the book shows the man, if you will look over your reading for a year, you will be aided in discerning who and what you are.—*Am. Temp. Union.*

PROGRESS OF POPULATION ON THE GLOBE.

All persons are now familiar with the rapid growth of the United States. Many, however, suppose that the increase of population is confined to this country, and that the rest of the world is stationary. Comparatively, the growth of the United States is far the most rapid. But it is a general fact of vast importance, that *all the world* is now growing most rapidly in population, commerce and the arts. This is the effect of universal peace, and should it continue a century, will produce a state of things wonderfully different from what the world has ever before seen.—The table below will show that the population of the globe will double within 100 years.

Statistical Tables are now pretty accurately kept in Europe and the United States. The decennial increase in several countries may thus be stated.

Blue Laws of Connecticut.

A writer in the N. Y. Evangelist denies the existence of any such code of laws as were denominated the 'Blue Laws of Connecticut.' He says that the story about them originated with the history of Dr. Samuel Peters and others who have copied from him. As proof of this statement, he quotes from Professor Kingsley's discourse at the second Centennial Celebration at New Haven— who denies the existence of any such secret code, or unpublished laws. Dr. Peters, at the commencement of the Revolutionary War, was a missionary to Hebron, Ct. As Professor Kingsley says, "he was very active in asserting the royal claims, and became obnoxious to the patriots of the day. He was threatened by a mob, although no personal violence was done him. About 1774, he went to England, highly exasperated against his country, and especially his native State, Connecticut. He employed himself, while the war continued, in reviling the colonists; and in 1774, published in London, without his name, what he called 'A General History of the State of Connecticut.'

The laws said to exist by Dr. Peters, which he termed the 'Blue Laws,' were such as these: "No man shall travel, cook victuals, make beds, sweep houses, cut hair, or shave on the Sabbath day."

"No woman shall kiss her child on the Sabbath or fasting day." "No one shall read Common Prayer, keep Christmas or Saint's day, make mincemeat, dance, play cards, or play on any instrument of music, except the drum, trumpet and fife-harp."

"Every male shall have his hair cut round according to a cap," &c. These are a specimen only of the 'Blue Laws,' as reported by Dr. Peters.

Prof. Kingsley stated that the epithet 'blue' was applied to any who looked with disapprobation upon the licentiousness of the times. Judge Smith, the historian of New York, also asserts that no such code of laws existed as were termed the 'Blue Laws,' having had opportunity of examining the records of the State for the purpose of determining this question.—*Bib. Repository.*

DIFFERENT IDEAS OF HEAVEN.—"My chief conception of Heaven," said Robert Hall, "is rest." "Mine," replied Wilberforce, "is love; love to God, and love to every bright and holy inhabitant of that glorious place." Hall was an almost constant sufferer from acute bodily pain; Wilberforce enjoyed life, and all was amiability and sunshine: so that it is easy to account for their respective conceptions of that subject.—What a mercy that both these conceptions are true! Both are true; and the union of rest and love perhaps conveys, within a small compass, the most correct idea of the heavenly state."

A MATCH FOR A DISTILLER.—A distiller in a neighboring state went to hear a reformed drunkard, thinking to baffle him by his presence. The reformed man, with much eloquence, compared Alcohol to Juggernaut, and said he had a temple in that place, pointing to the distillery, whose floor was strewn with human bones, and if he had a chance he should like to preach a sermon there. On coming out, the distiller said, "So, old fellow, you would like to preach a sermon in my temple, would you; when will you come?" "Soon as you get a congregation together." "And what will be your text?" was asked. "Out of the belly of hell, cried I, and thou hearst my voice!" The distiller was posed.

—*Journal Am. Temp. Union.*

A POWERFUL SPEECH.—"Look at me now, you that know me three years ago," said a reformed man, "what was I then? a poor, miserable outcast, deserted by all but my poor suffering wife! What made me so? Run! But now it is different—I am surrounded by friends, I live respectfully and comfortably; my wife is happy; and I am happy. What has wrought this change! The PLEDGE! Then will you not forgive my zeal in persuading you to sign it?"

PROGRESS OF POPULATION ON THE GLOBE.

All persons are now familiar with the rapid growth of the United States. Many, however, suppose that the increase of population is confined to this country, and that the rest of the world is stationary. Comparatively, the growth of the United States is far the most rapid. But it is a general fact of vast importance, that *all the world* is now growing most rapidly in population, commerce and the arts. This is the effect of universal peace, and should it continue a century, will produce a state of things wonderfully different from what the world has ever before seen.—The table below will show that the population of the globe will double within 100 years.

Self-examination on this point may not then be unprofitable, even in those who profess the gospel.

PROTECTION INSURANCE COMPANY.

NY—Office North side State House Square, in Exchange Building.—This company was incorporated by the Legislature of Connecticut with a capital of *One Hundred and Fifty Thousand Dollars*, for the purpose of effecting Fire and Marine Insurance, and has the power of increasing its capital to half a million of dollars.

The company will issue policies on Fire and Marine risks, on terms as favorable as other offices.

Application may be made by letter from any part of the United States, where no agency is established. The office is open at all hours for the transaction of business.

THE DIRECTORS ARE,

William W. Ellsworth, B. W. Green,

Daniel W. Clark, Willis Thrall,

Charles H. Northam, Ellery Hills,

William Kellogg, John H. Preston,

S. W. Goding, Edward Bollet,

Henry Waterman, Wm. A. Ward,

S. B. Grant, Ezra Strong,

Lemuel Humphrey, Junius Morgan,

ELIJAH TERRY, President.

JAMES G. BOLLES, Secretary.

DANIEL W. CLARK, President.

WILLIAM CONNER, Secretary.

THE DIRECTORS ARE,

Thomas R. Brace, Stephen Spencer,

Samuel Tudor, James Thomas,

Griffith Stedman, Elisha Peck,

Henry Kibbourn, Daniel Burgess,

Joseph Morgan, Ward Woodbridge,

Elisha Dodd, Joseph Church,

Jesse Savage, Horatio Aiden,

Joseph Pratt, Ebenezer Seely.

THOMAS K. BRACE, President.

SIMON L. LOOMIS, Secretary.

THE Etna Company has agents in most of the towns in the State, with whom business can be effected.

BURR & SMITH, BOOK & JOB PRINTERS, 1842.1 MAIN ST.

REFORM IN NEW YORK.—A report was presented to the New York Board of Aldermen, on Wednesday evening last, on this important subject. Among other radical measures it recommends the imprisonment in the penitentiary of all keepers of gambling houses, for one year—common gamblers for two years; adulterers, in the city prison for twelve calendar months. All guilty of seduction, to the State prison for three years—any person selling liquor to an habitual drunkard, or boy under 15 years of age, to be fined \$25 for the first offence, \$50 for the second, and imprisonment one month for the third. Any theatre manager who admits women of ill-fame into his establishment, is to be fined \$100.

bath spun, should be so vain. But I will take you with me, this afternoon, where you will be taught a more solemn lesson.

Emily. Was that little girl, whose funeral we have attended to-day, any older than I am?

Mother. No, my child. While you were looking at her in her coffin, almost as white as the shroud that enclosed her, did you then think of your new hat and coat?

Emily. Oh, no, mother; I am not as bad as that. I thought, if it had been me, where would my soul have been! When the minister was telling how happy she died, I wondered if she was ever wicked. How very wicked I have been, to-day.

Mother. We are all sinners by nature, but if we repent of our sins, and forsake them, and look to the Saviour for forgiveness, he will forgive them, and take care of us while we live, and take us home to himself when we die.

Emily. And give us those beautiful white robes of holiness, and harps to praise him, as the minister said to-day.

Mother. I hope, and do trust, that I have pray-
ed, since morning, that God would take away this proud, wicked heart, and make me better, that I may love, and serve him while I live, and dwell with him when I die. How solemn it looked to see that little girl in her coffin, and yet she looked so pleasant, it seemed almost as if she must speak. Did you observe that smile about her?

Mother. Yes, she looked beautiful, even in death, for I felt that she had loved her Saviour while she lived, and now had gone to dwell with him in heaven. May you, my dear child, remember the lesson of to-day, and repent of all your sins, and may God forgive you, and make you an heir of his kingdom. You have the prayers of your mother.

C. A. A.

At a Court of Probate held at Hartford, within and for the district of Hartford, on the 4th day of December, A. D. 1843.

Present, JOHN RUSSELL, Esq., Judge.

UPON the petition of Delia Wilson, of Windsor, in the county of Hartford, shewing to this court, that she is the guardian of Samuel Allyn Wilson, Delia Chapman Wilson